

गुरुकुल वार्षिक वृत्तांत

[1902 - 1907, 1915]

गुरुकुल मठारविचालन

वार्षिक रिपोर्ट

१९६८-१९७०

INTRODUCTION.



THE impact of one civilization with another is always fraught with dangerous results and perilous consequences.

The domination of foreign ideas does away with national self-respect. The representatives of the discredited civilization take a peculiar delight in aping the customs and manners of their new teachers. The nation bids adieu to its ancient traditions, indigenous modes of thought and feeling, timehonored institutions, and tries to pull down all the landmarks of its glorious past. Such, some people apprehend, will be the fate of India, now that Western culture has spread in the land. Young Indians eagerly devour the scientific and philosophic literature of the West, and thanks to the monumental labours of "Oriental Scholars," learn to entertain a hearty contempt for the achievements of their forefathers. The tinsel and meretricious glitter of Western refinement dazzles the youth of this hoary country, and deprives them of the power of thought and the faculty of discrimination. Everything Western is lauded to the skies, and everything Oriental is denounced in a fulminating and thundering voice and in unmeasured terms.

These fanatical advocates of foreign culture never pause in their headlong pursuit of Occidental ideals to survey the social and economic condition of Western life. They do not care to find out that beneath the placid surface of European social existence there lie heaps of combustibles which require only the application of an igniting substance to flare up into an all-consum-

ing blaze, and that the subterranean feverish activity of the anarchist movement which is supplied with driving force by socialistic literature has gathered round itself "all the inertness and distaste for continuous work, all the shiftless indolence, all the invertebrate and flabby discontent, all the *rebellious* resentment against the discipline of life" which disturbs the restful sleep of the statesman of Europe. Even the rule of Demos is threatened, and it is believed that democracy will be replaced by ochlocracy. If there is hereditary caste system in India, there is the aristocracy of birth in the older countries of Europe, and there is not much to choose between the two—in fact, the exclusive enjoyment of the "sweets of life" by persons who owe all their prosperity to the accident of birth and who kill time in slothful indolence and luxurious repose, when thousands of their fellow-beings are dragging along a miserable existence in wretched hovels, miserable shanties and stinking slums, has roused the consciousness of the masses. There is social discontent in Europe which may, at any time, attain to gigantic proportions and lead to terrible results. In America affairs are no better. The study of the economic conditions of the New World is specially interesting at this conjuncture, for slowly, but for that reason none the less surely, steadily and unerringly, Europe is gravitating towards America. In America we have certainly no aristocracy of birth. Instead of that, we have a formidable aristocracy of wealth, and those that have studied the history of the world to advantage, know full well that plutocracy, as a phase of the tyrannical sway of a select body of men over the masses is even worse than the theocratic, and aristocratic forms of government. Mr. G. H. Wells shows a rare insight into the tendencies of the present age in his excellent book, *When the Sleeper Wakes*, and paints a horrifying picture of the future of Christendom.

The world is in a state of bewilderment and anarchy, and chaos will supervene to complete its ruin unless selfishness is eradicated. This can only be done if the entire power of the State is centred in persons who have conquered the baser allurements of life, have vanquished concupiscence and consequently have no motives for abusing their authority. Neither socialism nor anarchism can solve the problem that presses for a solution. If the ownership of land and other requisites of production is transferred to the collective control of the Commonwealth, the hierarchy of stewards should be supposed to possess collectively "all the justice of an Aristides, all the incorruptibility of a Rhadamanthus, all the infallibility of the Holy See." This is manifestly impossible. Again, as men are born with different aptitudes, and different likes and dislikes, the attempt to level down all distinctions and to condemn all to the same kind of work is foredoomed to failure. Let there not be the sameness of artificially created social and economic conditions, but equal opportunities for progress and advancement for all.

This is what the ancient Aryan system of *Varan Ashram Vyavastha* aimed at. The system possessed all the desirable features of socialism, but none of its glaring and flagrant defects. Education in all its branches—literary, scientific and technical—and in all its stages—primary, secondary and university—was free. Only the perversely wicked, the incorrigibly lewd, and the absolutely stupid were shut out from its blessings. At the end of the scholastic career, the board of teachers presided over by the principal declared whether the pupil—to whom they had been in *loco parentis* for a number of years, and whose individual mental and moral characteristics they had had ample time to study—was fitted to serve his country by consecrating his life to the spread of culture, and to the holy work of preserving the State morals intact, or by protecting it against internal convulsions and external foes, or by developing its

agricultural, mineral and commercial resources. He was, accordingly, permitted to wear on his person the peculiar emblem of his class—the cotton, *yajnopavita* of a Brahman, the flaxen *yajnopavita* of a Kshatriya or the silken cord which proclaimed a Vaishya. If in after-life the *snatak* or graduate was guilty of the dereliction of duties incident to his class, or fitted himself for the proper exercise of the duties of a higher class, he could be degraded or promoted by the permanent advisory council of learned men. A Brahman had to lead a life of poverty and to choose for his life-companion a bride willing and ready to share his scanty meal and his arduous work.

Being never allowed to become rich, he had no temptation to abuse the power of making and interpreting laws which was vested mainly in him. He was exempt from the payment of taxes, but not from punishment for the violation of laws. Being a law-maker, it was expected that he should scrupulously observe them himself and should not whine and whimper if he was punished more severely than his less-gifted brethren. A Kshatriya had to administer the laws, to maintain order and to defend his mother land. The Vaishyas, or the wealth-earning classes, tapped all the sources of production, but were not permitted to have an overwhelming political influence. They had to bow down before the representatives of intellect and character. Thus there was a fair balance of all forces, and an equilibrium was established which enabled the men at the helm of affairs to steer clear of pitfalls. The vessel of State was never between the Scylla of plutocracy and the Chyrbidis of mobocracy or ochlocracy. Just as there were four classes, so there were 4 *ashrams* or *stages of life*—*Brahmacharya*, *Grihastha*, *Vanprastha* and *Sinayas*. The *Brahmacharya Ashram* was the corner stone of the temple of social polity. There were no Chiefs' Colleges. The poor and the rich, the prince and the peasant read together. No "divinity" was supposed to "hedge round" the son of a king.

No sublime voluptuousness of speech and no stilted air of fancied importance distinguished a prince of the blood royal from other students—sons of cobblers, sturdy farmers or warlike Kshatriyas. All were *brahmacharis* and equal in sight of teachers and society. All had to lead an austere life of rigid discipline and extreme simplicity, and to observe religiously the three-fold vow of poverty, celibacy, and obedience. All had to beg their food and this, not because they were looked down upon by society, but because it was believed that this afforded an excellent training in the virtue of humility. The institution served a double purpose. It trained the *brahmacharis* in humility, and taught the householder and his spouse that all the children of the nation were their children, and that all members of the society were equally interested in the physical and moral well-being of the student community. What a magnificent ideal, and what a training in the virtue of unselfishness. Yet there was a bright ray of *sweet selfishness* which irradiated the rosy cheeks of a young mother when a lovely chubby Brahmachari, clad in his yellow *dhoti* begged his food of her in his childlike musical voice. With what inconceivable tenderness must she have responded to the call when she thought of her child begging at some other door—may be thousands of miles away.

Thus was the Brahmachari trained for the grand work of *serving* his fellow-beings. The hereditary taint in his blood was washed away in the ambrosia of divine wisdom with which his spirit was bathed every day. All the angularities in his character were rounded off. The resplendence shed by his *acharya* lit up the dark corners in his intellectual and moral structure, and his soul was fortified and steeled against all temptations and all the seductive charms of the life of the senses. Such a man could surely fight the battle of life right manfully. When the Gurukula system of education prevailed in this country, it was at the zenith of its progress. "If India is to be raised once more to the heights from which it has fallen, and

the western world is to be rescued from the gulf of materialism and anarchism which yawns before it and threatens to swallow it in no time, the *varanagram vyavastha* should be revived." So thought Dayananda Saraswati the founder of the Arya Samaj. But the system could not be revived so long as the foundation stone was not laid by resuscitating Brahmacharya. Without Rrahmacharya, that system is a body devoid of the vital spark. Wherever he roamed, his powerful physical frame and his tremendous mental powers proclaimed the glories of *brahmacharya*. Though he was possessed of encyclopædic learning, his frame was not "spare and emaciated" like that of Wyclif.

He was a profound scholar of the Vedic lore, a remarkable master of invective, irony, and persuasion, a merciless assailant of social abuses, a bold and indefatigable controversialist. He worked night and day for the amelioration of humanity and yet was physically so strong that once at Jullundhur he grasped the back wheels of a magnificent phaeton belonging to a magnate with his hands, and the excellent cream coloured team of horses yoked to the phaeton put forth all their strength, but could not budge an inch. A short time before his demise, he thought of establishing a Gurukula, but death prevented him from carrying his scheme into execution. His followers carried out his last wishes. In 1898 the representative Assembly of the Arya Samajes in the Punjab, passed a resolution that a Gurukula be established if Rs. 30,000 be collected. Our present Governor took a vow that he would not set foot in his house so long as the requisite amount was not collected. In spite of difficulties and disappointments, and a torrent of raillery and derision which would have daunted a less resolute spirit, he not only fulfilled his vow, but after giving up a lucrative practice at the bar, took a pledge to serve the Gurukula for life. It was

established 'in 1901. Nothing succeeds like success. Those that poured pungent ridicule of the scheme that was published by the controlling body and flung ~~lampoons~~ at the Governor have now rallied round his standard.

Two hundred and fifty students are studying in the Gurukula. Hundreds of applications for admission have to be refused for want of funds and accommodation. The students of the highest class have finished Mahabhashya, 5 out of the six systems of Philosophy, most of Upnishads and Nirukta and have besides acquired a fair knowledge of English, History, Political Economy Western Philosophy, Mathematics and Physical Science.

It is to be expected that all genuine Indians who care for the past of their land, and desire the advancement of their country on sound, rational, and evolutionary lines, will attend the anniversary and help the organisers of the Gurukula with funds, so that they may be able to carry on their beneficent work in the cause of suffering humanity. The Gurukula has a claim not only on Indians, but also on all members of the civilized world who are disgusted with modern materialistic civilization which is based on the rickety and shaky foundation of individual, communal and racial self-interest, who are filled with horror when they look at the bloated and wasted looks of our students who are fathers before they are out of their teens—and whose flabby muscles and hectic glances proclaim the degeneracy of our race—who know that there is a tragic lack of grit, self-assertion and virility in our public life and that

[viii]

most of our public workers are incapable of sustained effort and united work and can only put forth spasmodic and fitful and, therefore, wasteful endeavours, who realize that without Brahmacharya education is sure to do more harm than good, who feel that no system of education can be truly rational unless it recognises the paramount claims of the vernacular, the Aryan classical language, Aryan history and Aryan philosophy. Let us hope that our appeal will not fall on deaf ears.

RAMA DEVA.

**The Gurukula Mahavidyalya,
KANGRI HARDWAR.**

ESTABLISHED 1959
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THE BIENNIAL REPORT.

The buildings of the Academy are situated in a healthy plain at the foot of the Himalayas, at a distance of about 5 miles from Hardwar, and about 3 miles from Kankhal, on the south bank of the Ganges, near the village Kangri. The village, which is valued at about Rs. 30,000, is the gift of Shriman Munshi Aman Singh, a philanthropic gentleman, who has laid the Arya Pratinidhi Sabha Punjab, under a deep debt of gratitude by giving away his entire estate. This act of voluntary self-sacrifice has endeared the noble Munshi's name to all interested in the educational well being of the rising generation. The climate is bracing, exhilarating and extremely delightful. The natural scenery is charming. The ^{delicious} ambrosial retreats of nature, which are not far off, and the close proximity of the river Ganges, which lends a coolness to the breeze, as it blows against the cheek in the hot weather, cannot fail to impress profoundly the imagination of the *Brahmcharies*, to inspire them with a deep reverence for nature and its God, to induce in them habits of serious thought and deep concentration of the mind, and to fit them not only for scientific research and philosophical investigation, but also for

the contemplation of the mysterious problems of life and death which have ever been approached by sages in solitude.

The permanent buildings have not yet been constructed, and the *Brahmcharies* are lodged and educated in the temporary buildings which have cost about

Temporary
Buildings.

Rs. 40,000. The present buildings consists of 34 class-rooms and dormitories, one science room, one library hall and reading-room, one store-room, two rooms for kitchen, one room for pantry, two dining-rooms, five rooms for hospital and dispensary, two rooms for the office of the Governor, one *Yajnya-shala* (a specially built raised platform roofed over) for the performance of *Agnihotra* (अग्निहोत्र), four small rooms for devotional purposes, and three small rooms for accessory purposes. Besides, at a distance of a few yards, there is a decent, though a small, building called the *Ananda Ashram* which is a kind of guest house where male visitors are accommodated. Lala Parmeshwari Das, Supervisor, Delhi, has built a decent *pacca* house at some distance from the school buildings at a cost of about Rs. 4,000. Gentlemen, who visit the institution with their families, are lodged in the *dharmshala*. Besides these, there are quarters for the families of teachers and superintendents and a bungalow for the Governor. There is also a small garden in connection with the Kula. The front gate of the Vidyalya Ashram commands a beautiful view of the garden. Vegetables are grown in it.

Some fruit-trees have also been planted. It is intended to extend it gradually so that, in course of time, it may be utilised for the practical teaching of Botany. A philanthropic gentleman has contributed Rs. 2,500 for a gymnasium. Nice play-grounds will be prepared. There are 3 wells, one has got a Persian wheel, by means of which water is conveyed to the reservoir in the bath-room where 50 students can bath simultaneously. The college building has just been completed at a cost of over Rs. 35,000. It consists of 22 Rooms and includes a Library Hall and a Science Lecture Hall.

Permanent buildings for 600 students will be constructed. It is estimated that they will cost about 5 lacs, and will include an observatory and a museum.

The site has been selected, and plans have been very kindly prepared by Rai Bahadur Ganga Ram, Superintending Engineer, Patiala State. They will be printed and circulated after the approval of the Antrang Sabha has been obtained. The promoters of the Gurukula movement recognise that it is of paramount importance that the permanent buildings should be an imposing structure, so that the students after completing their education may carry away with them pleasant recollections, and may be daily impressed with the sacred character of the school premises. Moreover the grandeur of the buildings and the extreme simplicity of the life led in them will afford the *Brahmacharies* a practical lesson in "plain living

and high thinking." No institution can be said to be on a permanent footing, unless it has got a building of its own. His Honour the Lieutenant-Governor of the United Provinces did not seriously entertain the project of the proposed Medical College, so long as he was not assured that the funds for constructing a building and for providing the necessary apparatus would be forthcoming. His Honour was perfectly right. Let us hope that all interested in the resuscitation of Classical Sanskrit, the revival of the Aryan institution of *Brahmacharya*, the spread of the Vedic religion, the fostering in our rising generation of the spirit of original research, and lastly in the spread of sound education—which has very appropriately been defined as the harmonious development of the faculties—and sound culture, will contribute their mite towards the building fund.

The Vidyalaya was started with 4 classes and 53 students; at the end of the 5th year there were ten classes and 187 students. On Chaitra 1st 1906 the number was 245. Thus the number of students has risen by 58 during the period under report. It would have come up to at least 1000 if all applications for admission had been granted. But the authorities have to refuse admission to many a candidate for want of funds. Generally one class has been added each year. In 1906, however, the students of the 7th class got double promotion, for this reason there was no 8th class on April first, 1907. At present there are

[7]

12 classes, two in the College Department and 10 in the School.

There are 3 *Brahmcharies* in the College Department, two in the 2nd Year Class and one in the 1st Year Class. In the school there are 242 students. They are divided into 10 classes as under :—

Class.	Students.
10th Class	... 6
9th „	... 10
8th „	... 21
7th „	... 18
6th „	... 19
5th „ A section	... 20
5th „ B section	... 19
4th „	... 28
3rd „	... 29
2nd „ A section	... 23
2nd „ B section	... 21
1st „	... 28
	<hr/>
	242

The summer session of the Academy commences on the *Paurnumasi* of *Phalguna* about the 1st week of March. There is a vacation of two months from 16th of August to the 15th of October. The winter session commences on the 16th of October.

School
Session.

Vedyarthis that have been selected by the *Acharya* in accordance with the provisions laid down in Rule 4 (*Vide* supplement II) and with the approval of the Arya Pratinidhi Sabhā are admitted to the seṇinary on the day on which the summer session commences. The initiation ceremony is performed by the *Acharya* in the presence of the Teachers, Superintendents and *Brahmacharies*. It is performed according to the injunctions laid down in the ancient Aryan *Shastras*. No student can be admitted to the College Department (*Mahavidyalaya Bibhag*) who has not passed the *Adhikari Priksha* (Matriculation examination) held every year by the Collège Council in the month of Phalgunā. For the rules and regulations of the *Adhikari Priksha* vide appendix C.

There are holidays on *Ashtamies*, *Pournmasis* and *Amavasyas*. From the 16th of August to the 15th of October, the school is closed on account of the annual vacation. There is no regular teaching during these months. The *Brahmacharies* are taken to places which possess some historical or archæological interest, or they spend their time in holding debates, chanting texts from the *Vedas*, gardening and, drawing etc.

The course of study extends over 16 years. The scheme of studies embraces the Vedas with their *Angas* and *Upangas*, Modern Sanskrit Literature, Arya

The Course of Study.

Bhasha Literature, Nirukta, English Language and Literature, Modern Sciences and Philosophy, Mathematics both Elementary and Higher, Principles of Trade, the Science of Agriculture, the Science and Art of Medicine and the Science and Art of Pedagogics. At present Vedic Literative *Arsh Philosophy*, *Ashtadhyayi*, *Mahabhashya*, English, Mathematics, Physical Science, Logic, Psychology, Ethics, Metaphysics, Political Science, Object Lessons, History, Economics, Political and Physical Geography, Drawing and Practical Kindergarten are taught. It is intended to have the scheme of studies revised from time to time by a committee of educational experts, so that the conductors of the institution may profit by the latest researches in the domain of Mental Science and the Science of Education. The teaching of English is commenced in the 6th class.

The Daily Routine.

At 4-30 A. M. in Winter and at 4 A. M. in Summer, all the *Brahmacharies* and the members of the Supervising Staff rise in response to the tintinabulation of the school bell, fold up their beddings and proceed to the river Ganges, where they strip and jump into the water. Most of the students and superintendents know swimming, and swimming competitions are accordingly entered into with great zest and eager enjoyment. When the winter is severe they go instead to the school bathroom which is close to the school-well and bathe with water drawn from it. At 5 P. M. in summer and 5-30 A. M. in winter they have physical exercise.

and drill under the direction of their superintendents. At 6 A. M. in summer and 6-30 A. M. in winter they commence the daily *yajna* prescribed for them in the *Shastras* these being (1) *Sandhya* or Prayer and Meditation (2) *Agni Hotra*. After this the *Brahmacharies* are given milk. At 7 in summer in¹ and 7-30 in winter the classes assemble in the school-rooms and regular teaching is carried on till 10-30 A. M., when the morning meal is served which consists of a liberal supply of bread, pulse and vegetables with or without the addition of fresh fruits. Rice pudding (*khir*) and sweet pudding (*halwa*) are given occasionally. The diet of the *Brahmacharis* is strictly vegetarian. After this meal the boys taken some rest. The senior students are encouraged to take out books from the school library and to read them in this interval. The school bell again rings at 1 P. M. in winter and 1-30 P. M. in summer and the classes reassemble, and teaching continues till 4 P. M. in winter and 4-30 P. M. in summer. When the heat is intense the period of teaching is sometimes reduced by an hour or two. There is a recess of 15 minutes after 3 when milk is again served to the students. When the school is closed the boys play games till sunset when all join together again in the daily *yajnas*, *Sandhya Agni Hotra* being again performed as in the morning. In summer the *Brahmacharies* bathe and swim in the river before commencing their *Sandhya*. After this the evening meal is served. Dinner over, the boys proceed to their respective dormitories and the lessons of the day are

revised. At 9 P. M. all the students go to bed. The younger students go to sleep a little earlier and the senior students assist in the distribution of food and the following Veda-Mantra is chanted by way of grace before eating, both in the morning and in the evening :—

सहना भवतु सहनो भुनक्तु इत्यादि

**Moral
Training**

In his memorable Dacca Speech, Lord Curzon dwelt on the advantages of the hostel system. In the course of his speech he said, "The provision of these Boarding Houses for students I look upon as the most urgent and immediate need of India education. They are no foreign invention, and no new thing. The underlying principle is the ancient Indian tradition, familiar in all parts of this country, that the pupil should live in the charge of his teacher.....If the essential principles of Hostel life are duly observed, and the 1st of them is that residence in the hostel is to include supervision by the resident teachers, then I believe that the *expansion of the system will do more for student life in India, and will exercise a more profound influence upon the future of the race, than any other reform that can be conceived.*" Lord Curzon clothed in beautiful language the truth, which was universally recognised by the *Acharyas* of ancient India. It is impossible for a teacher to mould and fashion the character of his pupils if his daily connection with them lasts for 6 hours at the utmost. He can watch neither the unfolding of their faculties nor

the manifest effects of hereditary and other influences, and is therefore powerless to guide the evolution of their character. In fact he can not *educate* his pupils *instruct* them he may ever so much, for education is not "the power on the part of children at school to reproduce a number of facts and exhibit a certain mechanical skill in such instrumental branches as Reading, Writing, and Arithmetic." On the contrary ~~it~~ is the evolution of human powers and means "growth, development—the acquisition of mental and moral strength." The teacher must, therefore, keep in view the order of mental development. If education is to proceed in accordance with natural laws, the teacher must be afforded opportunities for studying the mental and moral characteristics of each individual pupil, so that he may be in a position to decide how the infolding of his faculties is to be directed, and his character to be formed. This cannot be done unless the teacher is in *loco parentis* to his pupils and has the fullest authority to guard them from temptations and to prevent the complete or partial neutralization of his beneficent work by the operation of forces which he cannot control, and through the instrumentality of undesirable agencies.

It is, therefore, clear that to secure efficient training the pupil should be in charge of his teachers. This is the distinctive feature of the Gurukula Seminary. The *Brahmcharis* are isolated from all undesirable influences and naturally thrown in the company of

their teachers and superintendents to whom they look up for guidance in all matters of conduct. There is no other institution in India where the advantages of the Hostel System are secured to the students so effectually as they are in this seminary. Given desirable teachers wonderful results can be produced. Self respect, veracity, honesty, fellow-feeling, kindness to animals, cheerfulness of disposition, self-reliance, prayerfulness, burning love for country, and other qualities of a kindred nature can be impressed by example as well as by precept. The studies of the students can be properly regulated, and the choice of books judiciously directed. We all know that youngsters hardly out of their teens read stupid novels instinct with an immoral tone and catch-penny newspapers full of slapdash and accept manufactured opinions and dull platitudes as sound political maxims and economical verities. This state of affairs is impossible in the Gurukula, unless the management be very lax. Students do not form their opinions on current topics in the light of information supplied by the gutter press. They are permitted to read only such portions of a newspaper article as, in the opinion of those best fitted to form an opinion on such subjects, are suited to their mental development and are in harmony with the ingredients which go to form their mental structure and intellectual up-building. The teachers and superintendents are not only responsible for the sound and proper intellectual and moral training of their wards; but are likewise answerable for

their physical health. They see to it that the *Brahmacharies* live under hygienic conditions. The result of the excellent system is that the physical health of a *Brahmachari* of the Gurukula is far superior to that of an ordinary school-boy. He is more cheerful on account of comparative freedom from anxiety. He possesses much more *general* information which has the additional advantage of being *sound* and desirable.

Quarterly and annual examinations are conducted by the teachers of the Seminary.

Examinations.

The mass of evidence collected by the Universities' Commission in regard to system of examinations at present prevailing in this country led to the conclusion that the examination papers were framed more with a view to test the pupils' powers of *cram* than to take a correct measure of the stage of their intellectual and moral development. Who ever can reproduce with facility a number of facts learnt from the text-book passes the examination with credit. The memory is over-burdened at the expense of the faculties of imagination, judgment and reasoning. The examiner has no means of finding out whether the facts reproduced with such fatal ease are properly digested and assimilated. The result is woeful. The teacher subordinates all aims to that of preparing his pupils for the examination. For the pupils the examination is the end-all and be-all of existence. When therefore they enter life they find to their detriment though the discovery is made when it is too late—that though they are armed with a knowledge of mis-

cellaneous facts which they can at any time pour out pell-mell, their intellectual and moral *training* is almost *nil*. Their thoughts run helter-skelter, their knowledge lacks accuracy and definiteness, and they are utterly wanting in the power of correct expression and exactness of statement. If they happen to grow armed with the efficient instruments of *sound culture liberal education*, the education and culture will, on investigation, be found to have been gained elsewhere and *in spite of the school*. This serious defect in the working of the educational machinery can only be remedied if the teachers who know best the stage of mental development reached by their pupils are also examiners. It is for this reason that in the Gurukula the teachers are also examiners, and examinations are not conducted by persons whose only claim to be appointed examiners, is that they can set stiff papers and "plough" a large number of candidates. To give the reader an idea of the excellent results produced by a system of having teachers as examiners we print below the question papers in Philosophy set to the 11th class in the last annual examination. It may be noted that the class corresponds to the 1st year class of an Indian College.

The Gurukula Mahavidyalaya.

Annual Examination Session 1965.

Philosophy Paper (A.)

MAXIMUM MARKS 75.

—+O+—

- (1) Explain fully what you understand by the
Connotation and Denotation of a Term?
Have all terms a denotation and a connota-
tion. 10
- (2) State the rules or conditions to which a
Definition should conform. 5
- (3) Criticize the following definitions :—
 - (a) Ignorance is a blind guide.
 - (b) Ignorance is lack of knowledge.
 - (c) Alcohol is a kind of medicine.
 - (d) Enjoyment means pleasure. 6
- (4) Reduce each of the following to its strict
logical form and indicate whether it is A, E,
I, or O:
 - (a) All those present had not tickets.
 - (b) None who were there failed to applaud.
 - (c) Among the sights of London the visitor
should not miss Saint Paul's Cathedral.

[17]

- (d) Only graduates have the right to be present. 10
- (5) State clearly Mill's view of the Import of Propositions and say what objections can be urged against it. 6
- (6) (a) Give the Converse, Contradictory and Contrary of "Some men are wise."
(b) Convert and Contraposit the proposition. "For every wrong there is a legal remedy." 8
- (7) Prove that in the first figure (1) the major premise must be universal (2) The minor premise must be affirmative. 4
- (8) "There is no foreigner among the wounded, so no Englishman can have received a wound." Can you supply any premise that will make it guilty of illicit minor. 8
- (9) (a) Prove that when the minor term is predicate in its premise the conclusion cannot be A. 5
(b) If the minor premise is I, what do we know about the conclusion and the major premise. 3
- (10) Examine the following :—
(a) All valid syllogisms have three terms, this syllogism has three terms; \therefore it is a valid syllogism. 3

- (b) You see that men who are indifferent to all religion do not seek to compel others to believe as they do; and as this man does not seek to compel others to believe as he does, we may conclude that he is indifferent to religion.
- (c) Every hen comes from an egg, every egg comes from a hen, \therefore every egg comes from an egg.
- (d) To assault another is wrong; consequently a soldier who assaults another does wrong.
- (e) You say there is no rule without an exception. I answer that in that case what you have just said must have an exception and so prove that you have contradicted yourself.
- (f) Knowledge gives power; consequently, since power is desirable, knowledge is desirable.
- (g) What would our ancestors say to this, Sir! How does this measure tally with their institutions. How does it agree with their experience? Are we to put the wisdom of yesterday in competition with the wisdom of centuries? (Hear, hear). Is beardless youth to show no respect for the decisions of mature age (Loud cries of hear! hear).

THE GURUKULA MAHAVIDYALAYA.

Annual Examination Session 1965.

11TH CLASS.

Philosophy Paper B.

Maximum Marks 75.

- (1) What do you understand by Psychophysics.
State and explain the Psychophysical Law.
What are its limits? Enumerate the obstacles
to the establishment of such a law. 10
- (2) State, explain, and illustrate the various Secondary
Laws of Suggestion. Show why they are
needed at all. 10
- (3) Bring out clearly the difference between (1)
Comparison and Suggestion (2) Sensation
and Perception (3) Pitch and Quality of
musical sounds (4) Conception, Concept and
Term (5) Attention and Abstraction. 10
- (4) Describe the various aids to the visual perception
of magnitude and situation Prove that dis-
tance cannot be seen. 10
- (5) State and explain Kant's Categorical Imperative.
Prove that no definite matter can be derived
from it and that it cannot even give us quite
satisfactory negative guidance. 10

- (6) Distinguish between Egoism and Altruism and prove that they are not mutually antagonistic. 8
- (7) Discuss the relation of the inner to the outer life bringing out the due importance and necessary limitations of withdrawal from the world of action. 5
- (8) Distinguish between (a) Appetite and Desire (b) the Outer and the Inner Intention (c) Animal spontaneity and Human Liberty. 6
- (9) Prove that the Theory of Eternal Progression has no historical basis. 6

The health of the Brah- charis. The health of the inmates has been excellent. As the table furnished by our medical officer will show the daily average of sick Brahmcharies during the period under report has been less than 2. Unfortunately typhoid germs were imported into the Gurukula Bhumi, most probably by pilgrims that attended the 6th anniversary, and some students were attacked by the fell disease. Although there is no Social Service League in the Gurukula, the senior Brahmcharies nursed their suffering brothers with unintermittent affectionate care and helped their sympathetic and devoted medical officer to the best of their power. In spite of all that the doctor and the loving students could do one member of our family succumbed to the fatal disease. This is the only death that has occurred during the 7 years that the Gurukula has been in a

existence. The following obituary notice appeared in the Vedic Magazine for Asuj 1965. :-

"It is with a bleeding heart that we announce the death of a member of our family. Navin Chandra, one of the Brahmcharies suffering from Typhoid died on the 13th of August. He had recovered from typhoid, but had been reduced to a skeleton. An abscess in the armpit diffused poison in the blood and in spite of all that the devoted doctor and loving fellow-students could do in the way of nursing and affectionate care, the child succumbed to the terrible malady. He shuffled off his mortal coil amidst the suppressed wails of the father of the family and his loving brothers. The body was cremated on the following morning.

This is the first death that has occurred in the *Kula*. Although, our loss is great and the pain that has been caused us by one of us being thus wrenched away from the loving protection of his family by the cruel hand of death is unbearable, yet we cannot but reconcile ourselves to this calamity and submit to decrees recorded by inexorable Fate in obedience to Divine Ordinances and bear this heavy blow with fortitude steeling our heart with the conviction that what has befallen us was essential to the fulfilment of Divine purpose which though often inscrutable invariably tends to supremely righteous ends. May the Giver of all strength arm us with strength of mind and vigor of spirit to stand this trial in the right Aryan spirit".

[22]

*The Biennial Health Statement of the Gurukula
Mahavidyalaya.*

	Patient 1964	Pat ^{ic} ₆ nt 19 5	
Malarial Feners <i>मिडल</i>	546	486	
Colic <i>उदर-दुख</i>	5	5	
Eye diseases <i>नेत्ररोग</i>	9	68	
Mygrain ... <i>आधा लीला</i>	1	3	
Contusion <i>आघात</i>	2	...	
Diarrhoea ... <i>आरुणा</i>	45	9	
Goiter <i>गलग्रन्थि</i>	1	...	
Articaria ... <i>विष</i>	1	5	
Cattarrhoe nazal <i>प्रतिश्रव</i>	5	...	
Rheumatism <i>वात-ग्रन्थि</i>	1	...	
Influenza ... <i>श्वस</i>	33	...	
Laryngitis ... <i>गल-ग्रन्थि</i>	2	...	
Pleurodynia <i>पार्श्व-दुख</i>	3	...	
Epitaxis ...	1	...	
Typhoid Fever <i>सिततन्त्र</i>	6	15	
Abscess ...	5	9	
Aczima <i>करा-दु</i>	1	5	
Sprain <i>मोटे</i>	1	1	
Gum Boil ...	1	...	
Pneumonia <i>पल्मोनिया</i>	1	3	
Wounds ... <i>करा-दु</i>	...	15	
Mumps <i>मोटे</i>	...	1	
Ear Disease <i>करी-रोग</i>	...	2	
Onamia and Debility <i>कार-रोग</i>	...	23	
Dyspepsia ... <i>अजीर्ण</i>	...	1	
Inflammation <i>शोथ</i>	...	1	
Jaundice <i>कामना</i>	...	2	
Ring worm <i>दंडू</i>	...	1	
Cholera ... <i>उ</i>	...	1	
Foreign body in foot...	...	1	
Total adm. for year ...	1964	672	Daily everage 1½
Total " ...	1965	697	" " 1½

Physical Instruction.

Physical Instruction is a prominent feature of the system of education followed in the Gurukula. The boys are taught Dumb-bell exercise, Gatka, Phari, Dunds (Indian Gymnastics) and Wrestling. Cricket, Foot-ball and Kabbadi are also played. There is provision for teaching drill also but it has not been taught since the last Drill Master left the institution. It is, however, intended to engage a new drill master at an early date. The words of command are all in Sanskrit. A gentleman has donated a sum of Rs. 2,500 for a Gymnasium. If about Rs. 5,000 more were subscribed for the purpose, a decent Gymnasium could be built and properly equipped. We hope that the public will not be slow to recognize the claims of the Gurukula upon their liberality, and that the requisite sum will be collected in no time.

There is a small library in connection with the Seminary. It contains 4,580 well-selected volumes.

Library. During the period under report there has been an increase of 2244 books. Many almirahs contain standard Sanskrit works which include the Vedas, the Brahmanas and other *Arsh* books, and all the more important works of classical Sanskrit authors. Standard works on English literature, all volumes in the *Sacred Books of the East* series, *Story of the Nation* series and *rulers of India* series and some books belonging to the *International Scientific Series* have been added. There is a fairly large number of books on the Science of Teaching. Historical and Biogra-

phical works also form part of the library. Besides His Highness the Rana of Dhani has presented the Encyclopædia Britannica to the Library for which he deserves our thanks. Historian's History of the World has, also been added to the library during the present year.

The Gurukula authorities subscribe for *The Practical Teacher* (London,) *The Educational Review* (Madras), and *The Indian Education* Bombay, for the use of the members of the staff and *The Mitra Gosthi* (a Sanskrit Magazine published at Benaras), *The Sanskrit Rutanakara* (published at Jeypur) and the *Sukti Sudha* (published at Benaras), for the use of the senior students and Sanskrit teachers. All magazines and high class periodicals received in exchange for the Vedic Magazine are placed on the table.

There is a संस्कृतवाग्दर्शिनी सभा in connection with the Gurukula. *Brahmachari* Brahmdatta of the Xth class is Secretary. The meetings of the Sabha are held once a week on the day on which there is an *Anadhyaya*. The debates are carried on in Sanskrit and Arya Bhasha. Either the Acharya, or one of his subordinates, preside and the proceedings are recorded by the Secretary in the Minutes-Book, which is kept in Sanskrit.

There is also an English Club in which speeches are made in English. *Brahmachari* Bharadwaja is secretary.

**The Vedic
Magazine.**

In its annual sitting held during the Dussehra Holidays, in 1906, the Arya Pratinidhi Sabha Punjab decided that a high-class monthly in English be started with the object of championing the cause of the Gurukula system of education and of reviving an interest in Vedic philosophy, and the virile civilization of the ancient Aryas. The Magazine has been in existence for two years and has been highly spoken of by all sections of the press. In fact it has created a place for itself in the field of Indian Journalism. It is the cheapest high-class review in India. Professor Rama Deva is editor, and some learned and eminent writers in the country are on the staff of contributors. The magazine is conducted on broad and catholic lines. It has rendered conspicuous services to the cause of the Gurukula and the Vedic church during the present crisis. It is almost self-supporting although this fact does not go to prove that its labours have been appreciated as they ought to have been, for the staff is honorary. The annual subscription is Rs 3 only.

**The Sixth
Anniversary
of the
Gurukula
Academy.**

The sixth anniversary of the Gurukula Academy was celebrated on the 12th, 13th, 14th, 15th, 16th, 17th, and 18th of March 1908. The Saraswati Sammelana or the symposium of the learned, held its sittings on the dates previously announced. A fairly large number of Pandits attended. The debates were, on the whole, conducted in a friendly spirit though, at times, and

element of acerbity was clearly discernible. All the papers read on the occasion were learned and informing, and the debates that followed were oftener than not illuminating. We hope that the attempt to give the Sammelana a permanent organisation which proved abortive this year will succeed next year, and that like the *Asramas* and *Parishads* of old the Gurukula Vidyalya will, in the near future, become a centre of Vedic learning and a principal seat of metaphysical and philosophical research. It should never be forgotten that philosophical discussions can never be fruitful of any results if freedom of thought and liberty of speech are suppressed or resented. In the *Parishads* of yore the enquirers after truth were permitted to question even the validity of a belief in the existence of God. The Vedic Dharma is based upon eternal verities proclaimed by nature and unlike Christianity and Mohammedanism, it welcomes the spirit of free enquiry. Let us not drag down the church to our own level of narrow-mindedness and unreasoning bigotry. The doctrines embodied in the Revelation and preached by the sages of antiquity do not require to be "protected" by the tariff walls of bitter sectarianism or militant intolerance. They can stand the crucial test of logical discussion and scientific enquiry. If the Sammelana will carry on its work in this spirit we doubt not but that it will render immense and invaluable services to the holy cause of the church.

The Prize Distribution Ceremony came off on the 15th. Mr. Roshan Lal, B. A., Bar-at-law persided

over the function. Seventy-four prizes were given away for General Proficiency, Sanskrit Philosophy, Sanskrit Grammer, Sanskrit Literature, Mathematics and Historical Thesis.

The two students that have passed the Adhikari Pariksha (The Gurukula Entrance Examination) this year both carried off a number of prizes. Both obtain more than 70 per cent. in the aggregate.

At the conclusion of the ceremony the Chairman delivered a touching speech in which he exhorted the Brahmacharis to apply themselves to their studies with greater zeal during the next year and not to forget that the hopes of thousands were centred in them and, therefore, an awful responsibility rested on their shoulders.

The anniversary proper commenced on the 16th. Thousands of pilgrims of both sexes and of all ages attended. Parallel lines of thatched temporary dwellings, the white-washed tin-roofed sheds, the tents that occupied a whole plot of ground, presented a picturesque, stately and imposing sight. The anniversary camp was a town in miniature. One could discern numbers of men and women jostling against one another and exchanging sweet smiles in the principal Bazar. Here a bevy of ladies discussed domestic problems, there a number of college students chatted on the future destinies of their motherland, and there again a few thousand ladies and gentlemen sat listening to a soul-stirring hymn and moved their fingers or

shook their heads to keep time to the music—these were the sights that met the eye of a casual observer. At one place one saw a number of young and handsome ladies singing a Bhajan and absorbed so completely in the sweet melody that they forgot all about the position of the scarf on the head. They trudged along to the bank of the Ganges with their babies in their arms regardless of the distance or the hot stones which their delicate naked feet had to tread. At another place one overheard a hair-splitting controversy between two Pandits on some knotty exegetical point. If the agonised auditor ventured to interfere he was sure of being drowned in a stream of vocables discharged with torrential violence. The pandal specially erected for ladies always presented a scene of bustle, activity and excitement. The fair pilgrims conducted their meetings in so orderly a fashion, and the lady president decided points of order in so tactful a manner that one was led to think that the congress would not have been wrecked if gentlemen had been religiously excluded from it. The lady orators discoursed on subjects of social and religious reform. An enthusiastic lady worker stumped the camp on the subject of a Gurukula for girls and with a charming disregard for constitutional precedents and without thinking of obtaining the permission of the authorities, who belonged to the "over-bearing" sex, set about collecting subscriptions. "What avails having a Gurukula for boys" said this earnest and fearless advocate of the rights of her sex to us in

private talk "if you do not also start a Gurukula for girls. If your Brahmacharies after leaving school are yoked to ignorant girls steeped in superstition, how will they be able to accomplish the arduous work of reform. It is suicidal selfishness to neglect the interests of our sex."

Our fair interlocutor could not be made to understand that there were practical difficulties in the way of the realization of her pet scheme, that gentlemen could not undertake so delicate a responsibility, and that so long a number of educated ladies did not, by hard labour and continuous study, fit themselves for the position of mistresses and governesses it was moonshine to think of starting a Girls' Gurukula. She continued her *symphonie pathétique* in a voice tremulous with emotion and in ringing tones which bespoke burning and sincere enthusiasm. She continued to say that all measures adopted by men for the amelioration of her sex were Laodicean and half-hearted. Her characteristically buoyant speeches were appreciated by all, and her zeal for the cause to which she was pledged was refreshing and proclaimed that a sure awakening was taking place among Indian women. Fanaticism is always a sure sign of incipient awakening and new-born energy and vitality. To revert to the anniversary programme. Lala Lajpat Rai was one of the distinguished guests that attended the anniversary. People were anxious to hear his speech. On account of pressing business he could stay only for one day. He spoke on the morning of the 16th.

on "National Education." The speech was attended by 10,000 persons. The upshot of his interesting speech was that no system of education could be called truly national unless it recognised the claims of the past on the present, and unless the *courses of instruction were framed by persons who could legitimately call ancient Aryan civilization their own*. He said that in spite of some differences in matters of detail he welcomed the Gurukula as the first institution in India which was conducted on non-University lines, and which aimed at the rejuvenification of the ancient holy institution of Brahmacharya. In an eloquent peroration he exhorted the supporters of the Gurukula to put forth their united endeavours and make the institution a success. In the afternoon sitting, learned and instructive speeches were delivered by Pandit Shiv Shankar Kavyatirath and Swami Satyanand. On the morning of the 16th, a conference of Aryan gentlemen was held to discuss the question of Shuddhi and Prayāshchit. Dr. C. Bharadwaja, F. R. C. S., was voted to the chair. The discussion was resumed on the morning of the 17th. The consensus of opinion was on favour of the abolition of the preferential treatment of Hindus in the matter of admission to the Vedic church.

In the afternoon sitting held on the 17th, Mahatma Munshi Ram made a pathetic appeal for the Gurukula. He warned his hearers that there were dangers and impediments ahead of them, and that if they were not ready to make enormous sacrifices for the holy cause

to which they were wedded, they could not look forward to a full realization of their fond expectations. The speaker, on account of ill-health, finished his speech in less than an hour, yet his heart-rending appeal and his worn-out looks which proclaimed that he had overstrained his faculties for the public weal, had a magic effect. The audience sat enchanted and heard with reverential interest every word that he uttered. He sat down amidst applause. Over Rs. 54,000 were collected in hard cash. The next day the *Vedarambha Sanskar*, or the initiation ceremony, was performed. Dr. C. Bharadawaja, F.R.C.S., as a representative of the guardians of the newly admitted Brahmacharis delivered an eloquent and feeling speech in which he exhorted the new members of our family to yield implicit obedience to the commands of their *Acharya*, to regard the Guru as their father and *Savitri* as their mother, to shun sensuous enjoyments, to observe the holy vows of poverty, obedience and celibacy, and never to disgrace the holy order of *Brahmacharis* which had been sanctified by glorious traditions and inspiring associations. The *Acharya Mahatma* Munshi Ram then delivered a solemn charge to the old members of the *Kula* and impressed upon them in pathetic terms that they were equally responsible with the teaching and supervising staff for the discipline, reputation and good name of the Gurukula and that every new addition to the family entailed new responsibilities on them. He entreated the ladies and gentlemen present in a voice

vibrating with emotion to drive away all impurities from their hearts, and bless the arduous work with which he and his colleagues had been entrusted by a confiding public, and to pray to the Almighty to grant the Gurukula staff strength to discharge efficiently the awful responsibility which they had been persuaded to accept. He further beseeched his hearers to remember the Gurukula in their daily prayers. After this impressive charge was over the ceremony of *Bhiksha* was performed. It symbolised and emphasised the important change in the lives of the newly initiated. No matter what the social position of their parents was they were henceforth to lead a life of poverty and humility. The whole ceremony was characterised by deep solemnity and profound impressiveness. It seemed that mesmeric currents flowed in all directions, for there was not a single person in that vast assemblage of men and women representing various stages of intellectual development whose attention had not been enchained by the radiant face of the Acharya and the intelligent looks of his pupils that sat in an attitude of gaping wonderment and solemn interest. Deep and solemn silence reigned in the pandal. There was no buzzing hum of low whispers, no rustling of clothes—one could hear a pin fall. In the afternoon Professor Rama Deva delivered a speech on the Gurukula in which he met the objections of the detractors. He was followed by Pandit Akhelanand and Swami Sachhidananda who delivered short but interesting speeches. Towards the conclusion of the

[33]

proceedings Professor Rama Deva, on behalf of the Governor who was unavoidably absent from that sitting, thanked the volunteers for their excellent record of beneficent work and the pilgrims for their kind indulgence and heartfelt sympathy. This year's anniversary was an unprecedented success. In spite of famine, in spite of the unholy efforts of malevolent detractors, in spite of a hundred and one discouraging circumstances, the anniversary collections exceeded half a lac of rupees.

The educated community is making up for its past neglect by signal marks of extraordinary love for this arcadian retreat of Vedic scholarship and devout earnestness. We print one out of the many messages of sympathy received from distinguished men.

I.

NARIKELDAYA,

Calcutta, the 9th March 1908.

DEAR SIR,

I offer you my best thanks for your kind invitation to me to be present at the ensuing anniversary ceremony of the Gurukula Academy. I regret very much to say that owing to other unavoidable engagements, I shall not be able to respond to your kind invitation.

I need hardly add that the educational movement which you have organised, has my hearty sympathy.

Yours sincerely,

GOOROO DAS BANNERJI.

The 7th anniversary of the Gurukula was celebrated with unprecedented *eclat* and unparalleled enthusiasm on the dates previously announced. The seventh Anniversary. The concession tickets issued by the N. W. R. and O. R. R. authorities were available with effect from the 26th of February. This year thousands of pilgrims arrived at Hardwar on the 27th.

Hundreds reached the Gurukula Bhumi on that very day. Others roamed about the streets of Hardwar enjoying the natural scenery, wondering at the grandeur and magnificence of the awe-inspiring sight presented by the rapidest river in the world, watching the meandering course of the Ganges, the play of the golden light of the sun and the argentine light of the moon on its smooth surface and the intermingling of currents; admiring the majestic front of snow-capped hills looming in the vast distance and forming domes, cupolas and turrets far surpassing in beauty and splendour of coloring the architectural monuments built by Shah Jahan and other world-renowned patrons of art. Some that had no poetic element in the composition of their nature passed over these charming and ravishing sights blindly and let their vulgar fancy luxuriate on tempting dainties and delicious edibles that met the eye in every direction. The religious reformer found food for reflection in the corruption and depravity symbolised by the profession of Pandas—the beggars were not ashamed of their ignoble calling and extorted money from their superstitious victims by terrible threats and by an appeal to the darker emotions. The student of History heaved a deep-drawn sigh as he thought of the sacred associations that once clustered round the holy place—of the glories of the Kurus and the Panchalas, of the symposiums of the learned held on the banks of the holy river and presided over by Vishwamitters and Vashistas, of the gladiatorial combats in the art of Shastric disputation for which the place was once noted, of

calm contemplation and deep meditation for which its inhabitants had once attained world wide celebrity; of the purity of heart, the refinement of intellect, the incorruptibility of the spirit, and the nobility of sentiment which distinguished people of antiquity who regarded Hardwar as the centre of spiritual training and ascetic discipline, and then of the hellish sights of depravity and moral degradation shut out from view by the fair walls of many a magnificent edifice. The student of Philosophy found himself in a brown study in the midst of the roaring trade, the rumbling of carriage wheels, the rustling of silk garments, the jingling of ornaments, the chattering of boon companions, the prattle of children, the violent gesticulations and audible murmurs of those that had lost their way, the screams of the fair one that had just lost sight of her darling child, the yells of youngmen possessed of an exuberance and superabundance of animal spirits, the exchange of pleasantaries, the raillery of vulgar hawkers and constemongers, the hair-splitting disputations between walking encyclopaedias equipped with a minute knowledge of all niceties of Vyakarana and theses of Nya, the haggling of customers, and the importunities and earnest entreaties of hosts and the hesitancy mingled with expectancy displayed by expected guests. He thought of the causes that had led to the rapid decline of a nation that once commanded the world and dominated distant courts and remote Legislative Assemblies by sheer force of intellect and spirit. His eyes were filled with tears and his spirits drooped as he recalled to his mind what he had read of the allegiance once extorted by Gautama and Kanada, of the indebtedness of the world to Indian Thought in the past, of the universities of Taxilla, Vikramshala, Udayapura and Nalanda. He started and was suddenly roused from his reverie when a pushing individual, on whose forehead impatience of control and ambition were writ large, jostled against him and gazed into the blue depths of his eyes with a lowering brow, flashing eyes, a scowling look and a threatening

aspect. A student of contemporary history could not but be impressed by the momentous change that had come over the social and religious life of the Hindus during the short period that the Arya Samaj had been in existence. The Pandas at whose dread name the stoutest heart once quaked had now become objects of pleasant sallies of wit and butts of ridicule. Even the fair ones who once regarded them with supreme veneration were now seen exchanging meaning glances between themselves as they turned their beautiful, large, and black eyes to look at the bundle of inconsistencies, the embodiment of adject flattery, mean adulation, and cringing servility who could perhaps trace his descent to the priest who inspired Raja Jai Singh with superstitious terror or twisted round his fingers the valiant Partap—the heroic defender of Chitor. Mark ye, O gods, the fickleness of fortune and the shadowy and treacherous character of her favors.

In the Gurukula it was all bustle, festivity, rejoicing and excitement. The banner of Om was being planted at one place, the carpets were being spread at another and booths were being erected at another still. At one time you saw the venerable Governor, heavy with years and learning, stimulating the sluggish laborers to exertion and consoling the disappointed shopkeeper for accidental loss of his wares. At another time you viewed him seated at his office desk glancing hurriedly over a huge file just presented for his inspection and awaiting immediate disposal. Suddenly a learned Pandit from a distant place made his appearance, bade *namaste* in sweet tones and came forward with a beaming countenance to shake hands with the founder of the institution which was destined to become in time the chief centre of classical learning. The sweet-tempered veteran whose evenness of mind could stand the severest strain gently put aside his file and with a look of inexpressible charm rose to greet the distinguished visitor. When the visitor left, the office work was resumed quietly as if no disturbance had

occured. The work that our Governor had to do during the anniversary days was so heavy and was characterised by such variety and complexity that even his intimate friends wonder at the strength of mind which enabled him to triumph over bodily pains and chronic ill-health and finish all of it with unexampled sweetnees and surprising patience. The other workers-notably L. Kidar Nathi the joint Governor and L. Khushi Ram Camp-Manager-were equally busy. There is hardly a pilgrim who does not remember the sable-silvered beard which shook as a sign of pleasant greeting whenever a troublesome and irascible youth came prancing to the Joint-Governor to complain against some body or to bore him with a tedious narration of his own glorious work. No provocation, however grave, could move him to resentment, disturb the glacial imperturbability of his face or derange a single dimple on his countenance which, every now and then, broadened into a smile. The Camp-Manager was the pink of courtesy dominated by justice and fairness. No visitor whatever his position, no disputant whatever his powers of persuasion, no worldly-wise man whatever his charm of manner, no official whatever his credentials, no zealous worker in the cause of the Lord whatever his record of past services, could unduly influence his judgment or induce him to swerve from the path of inflexible justice even by an inch. He insisted upon exactitude and precision to an extent which to many appeared unnecessary. He personally surrintended all details and sat up in his office chair till the small hours of the morning. The success of the anniversary is, in no small measure, due to the exertions of this triumvirate of the patriarchs of the samaj and to the splendid work done by indefatigable young volunteers who were proud to serve under such distinguished generals and therefore never spared themselves.

THE SARASWATI SAMMILLAN.

The meetings of the Saraswati Semmilan were very success-

ful this year. Learned and informing papers were read by Pandit Arya Muni, Professor D. A. V. College, Brahmchari Jai Chandra of the Gurukula Mahavidyalya, and Pt. Ghasi Ram M. A. L. L. B. All the papers were extremely well-written and bore upon them marks of wide and deep study, hard work, and profound thought. The paper read by Pt. Ghasi Ram on "Socialism and Varan Vaiwastha," was much admired. Our friend has a wonderful command over Arya Bhasha and a surprising grasp of the leading features of ancient Aryan polity. We are afraid most of those who stood up to criticize his paper did not contribute much to the discussion. The subject was, no doubt, difficult but it was clearly the duty of those who had an intention of participating in the discussion to come fully prepared. In our opinion the practice of allowing anybody and everybody, who sends a slip to the chairman, to speak ought to be discontinued. Only members of the Sahitya Parishad and invited guests who have previously informed the secretary of their intention to speak should be allowed to mount the platform. We have another criticism to offer. The discussion can not possibly be illuminating unless a synopsis of the paper to be read is printed and circulated at least a week before the Sammillan. We hope that next year the office-bearers of the Sahitya Parisad will insist upon it that every gentleman required to read a paper submits a *resume* at least two weeks before the anniversary. We know there are practical difficulties in the way, but we dare say they can be easily overcome by the exercise of tact and the employment of the irresistible weapon of sweet persuasion.

THE ANNIVERSARY PROPER.

The anniversary proper commenced on the 4th of March and was concluded on the sixth. On the last day the Vir Utsav or the death anniversary of Pandit Lekh Ram, the Arya Martyr, was celebrated in the second sitting. Lectures on various subjects were delivered by Mahatma Munshi Ram, Swami

Satyanand, Pundit Shiv Shanker Kavyatirath, Mr. Dharampal B. A., Pandit Arya Muni and others. A conference of Aryan gentlemen was held on the 2nd and the 3rd of March to discuss "Varna Vaivastha" and "Ways and Means of Popularising the Vedic Dharma." A number of short speeches were delivered and a large number of suggestions were offered. In our opinion it would be much better if the conference was required to adopt resolutions embodying practical proposals. We earnestly invite the attention of the Gurukula authorities to this suggestion for if it is carried out the deliberations of the conference will not prove barren of practical results.

COLLECTIONS.

On an appeal for funds made by the Governor—founder Rs. 70,000 were collected in hard cash. Besides, Chaudri Roshan Das of Bahawalpur gave away property of the estimated value of one Lac. It was also announced that Chaudhri Ram Kishen of Multan, with whose name our readers are already familiar, had decided to make over his entire estate to the A. P. Sabha. It will be held in trust for his son, Brahmachari Parmanand, a student of the Gurukula, and out of the annual proceeds Rs. 6,000 a year will be given away for the Gurukula for a period of 20 years. This means that at the end of 20 years 1 Lac and 20 thousand Rs. will have been transferred to the Gurukula Funds.

It may, therefore, be safely said that the total collections this year amount to about 3 Lacs of Rs. This exceeds all expectations and represents a fair measure of the popularity of the institution. We congratulate the Gurukula authorities and numerous workers scattered all over the country on this magnificent success. The hand of Providence is in the movement. Surely He who revealed the Veda at the beginning of Creation for the good of mankind will protect the infant institution, which

has been founded with the sole object of popularising the holy scriptures, from all dangers. Let not this unprecedented success elate the workers in the cause of the Lord with pride. The ornament for the soul of a servant of the Lord is humility. Those who are nursing this institution know full well that the success of the anniversary cannot be due to their endeavors. Their place has been very sluggish last year. The society to which they belong is torn by internecine warfare. There are persons who are in the society and yet not of it. They do not scruple to lay mines and to carry on subterranean activity in order to injure the sacred institution and to feed fat their ancient grudge against individual workers in the cause of the Gurukula. If inspite of all these discouraging circumstances, in spite of Malaria, in spite of vile misrepresentations, in spite of the limitations of the workers and the Gurukula staff, our success has transcended the wildest fancies of the richest imagination who can deny that it is the Lord who is pushing on our work and he is an ungrateful blasphemer who would have the hardihood to say that this success is due to human efforts. Inscrutable are His ways. In the midst of dark disappointment He brings the cheering message of hope. When He is with us we need not despair. It would be an act of rank ingratitude to give way to disappointment after such a signal mark of Divine solicitude. Let the Searcher of all hearts cleanse the souls of all workers in the holy cause, purge their hearts of ignoble ambition and dark emotions of all sorts, and so direct their intellects that they may prove worthy of serving Him and of furthering His will.

The Vedic Magazine

The Sahitya Parishada is a literary society, attached to the Gurukula Academy at Kangri. It is an institution started for the purpose of kindling an interest in

The Sahitya
Parishada.

the history and literature of ancient Aryavarta and to promote the advancement of learning in general.

The Vak Vardhani Sabha has been in existence ever since the foundation of the Gurukula. At the beginning of the sixth year it was proposed² to found a society for the benefit of such of the advanced students as were able and willing to evince practical interest in research work. At this time there occurred an event which considerably influenced this movement. The chief Superintendent of the Gurukula convened "an assembly of the learned" on the occasion of the sixth Anniversary of the Gurukula. This assembly was named "The Saraswati Sammelan" and was finally amalgamated with the Parishada.

The Sahitya Parishada has thus come to be a permanent literary association and its annual meeting which takes place on the occasion of the Gurukula Anniversary is fitly designated the Saraswati Sammelan.

The aims and objects of the Parishada are:—

- (1) To kindle among its members an interest in their national literature, and love of learning in general.
- (2) To enable them to write and speak Sanskrit correctly.
- (3) To promote the creation of good standard literature.*

It will thus appear that although the Parishada exists primarily for the good of the

* Sanskrit and Arya Bhasha (Hindi).

Gurukula Brahmcharis it has also an interest for the general public. •

At the ordinary meeting of the Parishada, papers or essays on literary, scientific, historical and philosophical subjects are read and discussed. The following were some of the papers read and discussed during the year under review :—

1. Rise of the Maharatta Power. By Mahashaya S. D. Satyavalekar.
2. Vedic Revelation—argument of the ancients in support of it. By B. Harishchandra.
3. The Doctrine of Monism as propounded by Shankara. By B. Vishwa Nath.
4. Bhavabhuti and Kalidasa. By B. Indra.

One of the distinguishing characteristics of the Parishada is that learned scholars are sometimes invited to deliver lectures on special subjects, for the benefit of the Brahmacharies. Swami Hari Prasad delivered a learned discourse on the "Fallacies of the Darshana Commentators." The present office-bearers of the Parishada are:—

President.

The GURUKULA ACHARYA.

Secretary.

B. INDRA,

Assistant Secretary.

B. SATYA KAMA.

Income and Expenditure.

The annual subscription is 2 rupees. The total income during the year (Samvat 1965) amounted to Rs. 58. The total expenditure was 38-14-0, leaving a balance of Rs. 19-2-0.

The first annual meeting of the Parishada was the Saraswati Sammilan, held in the month of Phalguna 1965, on the occasion of the Gurukula Anniversary. Three papers were then read, two in Sanskrit and one in Arya Bhasha.

The first paper dealt with the "Doctrine of Maya" and was read by Pandit Arya Mani, Professor of Vadik Philosophy, D. A. V. College, Lahore. The second examined the consistency of Yaska's Nirukula with Vedic Teaching. Its author was B. Jayachandra. The third was on "Varna Vyavastha and Socialism" by P. Ghasi Ram M. A., L.L. B., of Meerutt.

Pieces of Sanskrit poetry were also recited by P. Akhilanand Kayiratna, B. Harish Chandra and B. Indra.

The Annual Report of the Saraswati Sammelan comes out year after year and gives full details about the papers read and the discussions thereon.

Mr. Rama Deva having become Professor in the College Changes in Department Mr. Govardhan B. A. was the staff appointed headmaster in his place. Mr.

Govardhan is a Senior trained graduate who has been serving the institution conscientiously and devotedly, for the last 4 years. The College Department has now an excellent staff. During the period under report Mr. Bal Krishn M. A., joined the college staff as Professor of History, Mr. Ghan-sham Singh B. Sc. L. L. B., as Professor of Physical Science and Mr. Pulsi Ram M. A. M. R. A. S., as Professor of Western Philosophy. All these gentlemen are brilliant graduates who would do credit to any institution.

They are working at considerable self-sacrifice. L. Kidar Nath Thapar worked for two years as honorary Joint Governor and L. Hiranand as Honorary Office Suprintendent for about 6 months. Both these gentleman deserve the thanks of the Arya Public. Vedic Literature is taught by professor Shiv Shankar Kavya Tirath a reputed Vedic scholar and the reputed author of the "Omkar Nirnaya" and various other works. Sanskrit Literature and Philosophy are taught by Pt. Kashi Nath Shastri, one of the ablest Benares Pandits. English is taught by Professor Ram Deva, Editor Vedic Magazine, who is a life-member of the Gurukula Mahavidyala. Mathematics is taught by Professor Sia Ram, who has been serving the institution for the last two years on a bare subsistence allowance. He is a youngman possessed of deep and profound scholarship. He is simple and unassuming in manners and loves his work and his pupils.

In March 1907 the funded capital of the Gurukula was Rs. 1,60,360/13/5. On Chaitra 1st 1966

Finances. • • it amounted to Rs. 2,39,818/13/3.

During the period under report Rs. 7,9457/15/10 were added to the funded capital. These figures do not include the value of the landed property gifted to the Gurukula on the occasion of the last anniversary.

[45]

Budget Estimate of Gurukula September 1908 to March 1910.

EXPENDITURE.		INCOME.	
Particulars.	Amount. Rs. A. P.	Particulars.	Amount. Rs. A. P.
Maintenance of Brahmcharies	... 47,805 0 0	Monthly fees of Brahmcharies	... 36,483 0 0
Education	... 38,330 0 0	To be withdrawn from the fund for	...
Office	... 5,440 0 0	purchase of cows	... 1,000 0 0
Dispensary	... 3,860 0 0	Gurukul landed property	... 700 0 0
Garden	... 4,100 0 0	Vedic Magazine	... 3,250 0 0
Horse stable	... 1,720 0 0	Kangri Village	... 3,000 0 0
Kangri Village	... 4,835 0 0	Garden income	... 2,300 0 0
Deputation	... 2,000 0 0	Goshala	... 14,090 0 0
Updeshbaks' pay and travelling ex-	...	Interest on Gurukul Capital	... 7,000 0 0
penditure	...	Mayapur land income	... 500 0 0
Play ground and road making	... 2,000 0 0	To be spent from one rupee fund, 4	...
Building repair Expenses	... 1,000 0 0	annas fund, ten lac fund and	...
Vedic Magazine and Gurukul Sama-	...	general fund	... 85,567 0 0
char	... 3,800 0 0		
Mayapur Garden Expenses	... 1,000 0 0		

[46]

Budget Estimate of Gurukul from September 1908 to March 1910.—*Continued.*

EXPENDITURE.		INCOME.	
Particulars.	Amount. Rs. A. P.	Particulars.	Amount. Rs. A. P.
Brahmcharies Trip Expenses	1,500 0 0		
Governor's Travelling Expenses	400 0 0		
Science apparatus	2,500 0 0		
Goshala	19,000 0 0		
Anniversary Expenses (2 years)	6,000 0 0		
Furniture	2,000 0 0		
Prospectus and Annual report	2,000 0 0		
Mityapur Dispensary Expenses	1,500 0 0		
Share of Sabha's Head Office	1,600 0 0		
Protection of Gurukul property	500 0 0		
Total	1,53,890 0 0	Total	1,53,890 0 0

Investments for buildings.

		Funded capital and building funds	80,200 0 0
Asram building improvements ...	5,000 0 0		
Maha Vidayala building ...	30,000 0 0		
Water-works ...	4,000 0 0		
Goshala mandir building ...	5,000 0 0		
Servant quarters ...	1,000 0 0		
Teachers, family quarters ...	5,000 0 0		
Gymnasium building ...	2,500 0 0		
New building for the Bhandar ...	8,000 0 0		
A Well for Bhandar ...	500 0 0		
A building for Post office to fetch a monthly rent of Rs. 25 ...	5,000 0 0		
A building for the Press ...	5,000 0 0		
<i>Other Investments.</i>			
Printing charges of new books ...	3,200 0 0		
Cow purchasing Expenses ...	1,000 0 0		
For the purchase of two machine Presses ...	5,000 0 0		
Total ...	80,200 0 0	Total ...	80,200 0 0

Budget Estimate of Gurukul from September 1908 to March 1910.

Particulars.	Budget for 1907-08.		Actuals for 1907-08.		Estimate.		Amount passed by Antarang Sabha on.		REMARKS.
	Rs.		Rs.		Rs.		Rs.		
INCOME.									
Monthly fees of Brahmcharies ...	19,868		22,300		36,483		..	..
To be withdrawn from the fund for purchase of cows.	1,000		586		1,000		..	..
Goshala Mandir Fund ...	5,000		416		5,000		..	..
Gurukula landed property, ...	500		69		700		..	..
Vedic Magazine ...	1,000		1,750		3,250		..	..
Kangri village ...	2,000		2,427		3,000		..	..
Garden Income ...	800		937		2,300		..	..

Garden Income	...	...	800	935	2,300	...	...
To be withdrawn from Mandir Fund	...	15,000	9,757	50,000	...	...	...
Goshala Income	...	4,700	5,524	14,090	...	...	...
Interest on Gurukula Capital	...	4,000	3,035	7,000	...	...	...
To be withdrawn from Gymnasium building fund.	...	2,500	...	2,500	...	...	...
Bhandar Well	...	1,000	...	500	...	...	...
Mayapur land income.	...	...	...	500	...	...	...
General Fund one rupee and 4 annas Fund.	...	55,146	5,074	4,582	...	...	...
To be spent from	...	...	66,618	1,00,000	...	...	...
Tin shed	...	...	243	...	...	...	...
Sale proceeds of books	...	...	235	...	...	...	...
Library	...	2,500	44	...	...	...	...
Special purposes	...	...	25	...	...	...	...
Prize fund	...	300	...	...	...	...	...
Total	...	1,18,314	1,19,038	2,31,905	...	...	...

[50]

SUPPLEMENT I. RULES FOR THE GURUKULA.

Whereas the Arya Pratinidhi Sabha, Punjab, in its sitting of November 1898, has resolved to establish a *Gurukula* under its control, the following rules are framed to give effect to its aforesaid resolution:—

Preamble.

1. *Gurukula* is the name of the Vedic Seminary in which children of both sexes, in respect of whom the *Vedarambha Sanskara* has been duly performed, are instructed and educated.

Definition.

THE SCHEME OF STUDIES.

2. The *Vidyarthis* of this Seminary shall be required to remain *Brahmacharis* till they are, at least, 25 years of age and, shall have to study:—

Main lines of the
scheme of studies.

A. 1. The *Vedas* with their *Angas* and *Upangas* and other
(1) *Vedas*. *Satya Shastras*.

(2) English, 2. English language and literature.

3. The modern sciences and philosophy through the
(3) *Sciences*. Medium of English and *Arya-bhasha*.

Proviso I.—“Provided that subjects mentioned in sub-sections 2 and 3 will be taught so far as they would not prejudice the study of the subjects mentioned in sub-section I.”

Proviso II.—“That the students whose guardians do not wish them to study either or both of the subjects mentioned in sub-sections 2 and 3 will not be compelled to study them.”

B. Physical exercise, *pranayama*, *sandhyāspāna*, *agnihotra* and the performance of other duties of (4) Physical exercise and daily duties. *brahmacharya* shall also form a compulsory part of their education.

C. Technical and professional education, in certain fixed branches, shall form an optional part of Technical Education. the education of the advanced *Vidyarthi* of this Seminary.

TEACHERS.

3. Only such learned believers in the *Vedic Dharma* as are *Sadacharis* and subscribe to the 51 articles of belief in the *Vedic Dharma*, as settled by Maharishi Swami Dayananda Saraswati, shall be eligible for appointment as teachers in this Seminary.

Provided that, the *Antrang sabha* shall have the power of abrogating the condition of subscribing to the 51 articles of belief to the limit it thinks proper.

ADMISSION.

4. This Seminary shall be open to all the *Brahmacharis* (Bachelor students) in respect of whom Qualification for admission. V. Sanskara. the *Vedarambha Sanskara* has been duly performed, provided :—

(a) that the age of the *Vidyarthi* is not less than six nor more than eight years at the time of his admission, and in case the age exceeds eight, but not 10 years, special permission of the *Antrang Sabha* has been obtained.

(b) that the *Vidyarthi* is sound in body and mind.

(c) that the *Vidyarthi's* parents or guardians undertake neither to marry nor to betrothe him till he is, at least, 25 years of age.*

* NOTE.—A separate *Gurukula* for girls will be opened when feasible.

5. The *Antrāṅg sabha* shall, so far as funds at its disposal would permit, order to be admitted, at its own expense, into this Seminary:—
 Power to admit free of charge. Orphans. (a) Promising orphans.

(b) "Sons or wards of persons who are unable to bear wholly or in part, the cost of education; preference being given to the sons or wards of those who practically co-operate in advancing the cause of the Gurukula."

6. For the present sons or wards of well-to-do or rich persons. Rich and well-to-do sons will be admitted into the Seminary at their own expense.†

7. For the purpose of rule 6, the minimum cost of education, maintenance, &c., in this Seminary is fixed at—
 Fixed cost Rs. 10 for 1st Section, Rs. 15 for 2nd Section.

(a) Rs. 10 per mensem for the First Section.

(b) Rs. 15 per mensem for the Second Section.

PRIVILEGES OF DONORS.

8. Donors of Rs. 500 or of 2,000 by instalments, as donations, towards the *Gurukula* funds shall be entitled to have educated and maintained, free of charge, in this Seminary, one *Vidyarthi* for each such donation, for the full period of the course of studies prescribed for the *Vidyarthi*s of this Seminary.

8. (a) Any person or society hereafter donating at least

† When in course of time sufficient funds shall have been collected for the maintenance of this Seminary, all the *Vidyarthi*s admitted shall be educated and maintained free of charge.

Rs. 5,000 towards the Gurukula Fund, with the express object of creating a trust, shall have a perpetual right to have educated and maintained, free of charge, in this seminary, one *Vidyarthi* for every such donation; such donation or donations shall constitute a trust commemorating any name indicated by the creator or creators of such trusts. Provided that, such perpetual rights shall not accrue to any Arya Samaj, unless and until the total amount realized for the Gurukula Fund has reached to Rs. 60,000.

EQUALITY OF TREATMENT.

9. Subject to the requirements of the health and constitution of the *Vidyarthi*s, perfect equality in food, clothing and lodging, &c., shall be strictly enforced in this Seminary.

DIET.*

10. The diet of all the inmates of this Seminary shall be Niramish diet. *niramish* (vegetarian).

CLOTHING, FURNITURE, &c. †

11. Health, comfort, and constitution of the *Vidyarthi*s together with the requirements of *Brahm-*nderlying consideration in providing *charya* and economical management, clothes, &c., shall form the principal consideration in providing clothes, bedding, furniture &c., for the *Vidyarthi*s of this Seminary.

BATHING, SHAVING, &c.*

12. Bathing, shaving, washing of the clothes, &c., of the

* For details, see Appendix A.

† For details, see Appendix B.

* For details, see Appendix C.

Bathing, shaving &c., regulated. *Vidyarthis* of this Seminary, shall be regulated according to the requirements of *Brahmcharya* and the rules of sanitation.

EDUCATIONAL NECESSARIES.

13. For the purposes of education, books, writing materials, apparatus, library, seats, maps, appliances, instruments and equipment; a museum, a gymnasium, and other necessary articles shall be provided at the cost of the Arya Pratinidhi Sabha Punjab, for the use of the teachers and the *Vidyarthis* of the Seminary.

MEDICAL ATTENDANCE.

14. A *Vaid* shall be appointed as Medical adviser to this Seminary. In case of necessity special medical aid will also be obtained.

DAILY ALLOTMENTS OF TIME.

15. The following Maximum and Minimum allotments of Allotments time. the *Vidyarthis'* time shall be observed in this Seminary:—

	MINIMUM.	MAXIMUM.
(a) No. of hours allotted to sleep	6	8
(b) No. of hours allotted to recreation, exercise and sports, &c.	2	4
(c) No. of hours allotted to bathing <i>Agnihotra</i> and <i>Sandhya</i> .	3	4
(d) No. of hours allotted to taking of meals.*	1	2
(e) No. of hours allotted to reading, class-work and task.	6	12
*No. of meals in 24 hours ...	2	4

HOLIDAYS AND VACATION.

16. There shall be *anadhyat* (no reading) on *ashtamis*, *purnamasi* and *amavasya*. So far as the regular course of teaching is concerned the seminary shall be closed from 16th August to 15th October and the Teachers and the Superintendents may be allowed a month's leave during this period, provided, that at least $\frac{1}{2}$ of the teaching and the supervising staff shall remain in the Seminary during the whole of the vacation of two months.
- 4 holidays in a month.
2 months of vacation.

ENGAGEMENTS OF THE VIDYARTHIS DURING VACATION.

17. The following shall be the engagements of the *Vidyarthi* during the two months of vacation :—

- (a) *Vedapatha*, *Samagana*, singing of *bhajans*.
- (b) Learning the art of speaking and debating.
- (c) *Yatra* (excursions).
- (d) Exercise and sports.
- (e) Gardening.

RESTRICTIONS RE. VISITS OF THE VIDYARTHIS.

18. No *Vidyarthi* of the Seminary shall be allowed to visit a town or village, except under special circumstances, such as serious illness or death of his guardian or some other near relative or serious illness of the *Vidyarthi* himself.

Vidyarthi's going out for walk or some other necessary purpose shall invariably be accompanied by a Teacher or Superintendent.

Walks,

The *Antrang Sabha* shall make rules regulating the movements of the *Vidyarthi*s, to and from, the Seminary.

19. No one shall be allowed to visit a *Vidyarthi* of this Seminary unless the person seeking to visit him is his guardian or some near relative. Such visits may not exceed one visit in a month. The meeting of the visitors with the *Vidyarthi*s shall take place under the directions of the Chief Superintendent, and the visitors shall be treated as guests at the Seminary; the duration of such a visit may not ordinarily exceed two days.

DISCIPLINE.

20. The *Antrang Sabha* shall frame rules for maintaining order and discipline in this Seminary. Corporal punishment shall be discouraged as much as possible.

EXAMINATION OF VIDYARTHIS.

21. The *Antrang Sabha* Shall make rules for the regulation Examination once a year. and conduct of examinations, necessary for ascertaining the progress of the *Vidyarthi*s in their education. Every *Vidyarthi* shall be examined at least once a year.

GENERAL SUPERVISION.

22. The educational business of this Seminary shall remain under the direct supervision of an *Acharya*, who shall be appointed by the *Antrang Sabha*. The general management shall be entrusted to a Chief Superintendent whose appointment shall rest with the *Antrang Sabha*. The Chief Superintendent will be assisted in his work by such number of Superintendents and Clerks as shall be found necessary.

ary for the good and efficient management of the Seminary. The *Antrang Sabha* shall make rules, regulating the work of the Chief Superintendent and his staff, prescribing their duties and defining their powers, and concerning such other matters as to it may seem expedient. Subject to the provisions of the aforesaid rules, if any are prescribed, the Chief Superintendent shall have power to engage as many menial servants as shall be, in his opinion, required for efficiently carrying on the work of the Seminary.

STIPULATION BY THE GUARDIANS OF VIDYARTHIS.

23. (a) The parents or guardians of the students, admitted under rule 5, shall be required to execute under rule 5. and sign a bond with a stipulation that, should any of the rules of the Seminary be infringed,—which, in the opinion of the *Antrang Sabha*, necessitates the discharge of such *Vidyarthi* from the Seminary,—either by the *Vidyarthi* themselves or by their guardians, the guardians or their successors, heirs, assignees, executors and administrators shall refund to the Arya Pratinidhi Sabha, Punjab, all the expenditure incurred, up to the date of their discharge, on behalf of the *Vidyarthi*, by the Arya Pratinidhi Sabha, Punjab.

(b) The parents and guardians of the *Vidyarthi*, admitted under rule 6, shall be required to execute under rule 6. and sign a bond with a stipulation that, should any of the rules of the Seminary be infringed, which, in the opinion of the *Antrang Sabha*, necessitates the discharge of such *Vidyarthi* from the Seminary, the *Antrang Sabha* shall have power to discharge them.

DISCHARGE OF VIDYARTHIS FROM THE SEMINARY FOR INFRINGEMENT OF RULES, &c.

24. (a) If, within a year from the date of his admission, it is found that a *Vidyarthi* is incapable of making satisfactory progress in his education, he shall be discharged from the Seminary with the previous sanction of the *Antrang Sabha*.

(b) In respect of *Vidyarthi*s admitted under rule 6, should any of the conditions of admission or any other rule of the Seminary be infringed either by a *Vidyarthi* himself or by his parents or guardians, he may be discharged from the Seminary.

(c) In respect of *Vidyarthi*s admitted under rule 5, should any of the conditions of admission or any other rule of the Seminary be infringed, either by a *Vidyarthi* himself or his parents or guardian, the *Vidyarthi* may be discharged from the Seminary; and the guardian or other person, if any, who entered into agreement with the *Antrang Sabha* on behalf of the *Vidyarthi*, thus discharged, shall be required to refund to the Arya Pratinidhi Sabha, Punjab, all the expenses it has incurred on account of that *Vidyarthi* up to the date of his discharge, the aforesaid expenses being computed at Rs. 10 per month.

EXPLUSION OF VIDYARTHIS.

25. Should any of the *Vidyarthi*s of this Seminary be found guilty of such grave misconduct as would render him unfit to associate with other *Vidyarthi*s of the Seminary, he shall be expelled; and should be belong to the class of *Vidyarthi*s admitted under rule 5, the pro-

visions of Rules 23 (a) and 24 (c) as to the refund of expenses, shall also be applicable and enforced.

LOCAL SAMAJIC SUPERVISIONS.

26. The *Antrang Sabha* may appoint a Committee of the A Committee of local *Arya Sabhasads* of the Arya Samaj of the a sads. town or the village, in the vicinity of the *Gurukula*, to assist the Chief Superintendent of the Seminary in his work, and may delegate to such Committee any of the powers and duties of the Chief Superintendent.

POWER OF THE ANTRANG SABHA TO AMEND THE RULES.

27. Subject to the general control of the Arya Pratinidhi Sabha, Punjab, the *Antrang Sabha* shall have power to alter, amend, add, modify or cancel any or all of these rules.

Power to alter and amend the rules vested in Antrang Sabha.

INTERPRETATION CLAUSE.

28. In these rules the words "*Antrang Sabha*," shall mean the Executive Committee of the Arya Pratinidhi Sabha, Punjab.

Interpretation of Antrang Sabha.

[60]

APPENDIX A.—(Vide Rule 10).

DIET.

1. The food of the inmates of this Seminary shall consist of wheat, rice and other cereals, fresh vegetables, roots, fruits and nuts, sugar and milk and its products.
2. Dietary tables shall be prepared showing in details the articles of daily use for each Ritu (season) of the year.
3. In addition to the usual diet, a *vidyarthi* shall receive:—
 - (a) Ghi .. $1\frac{1}{2}$ Chhatank *per diem*.
 - (b) Milk ... $\frac{1}{2}$ Seer for small *per diem Vidyarthi*.
Do. ... $\frac{3}{4}$ „ „ grown-up *Vidyarthi*.
 - (c) Kheer or rice and milk, or *Halua* once in 7 days.
 - (d) Rice variously prepared and other articles of diet will be served according to the Ritu (season) and health and constitution of the inmates.

APPENDIX B.—(Vide Rule 11)

DRESS, CLOTHING, &c.

Each Vidyarthi will be provided with:—

IN SUMMER.

- (1) Brahmchari's summer cap.
- (2) Kurtas and Kurti or undergarment.
- (3) Dhotis and langotis.
- (4) Angochha.

IN WINTER.

- (5) Brahmchari's winter cap.
- (6) Kurta.
- (7) Overgarment or Chola of *patti*.
- (8) Dhotis and langotis.
- (9) Angochha.

NOTE:—Number of each kind of wearing apparel will be fixed according to necessity.

2. Each Vidyarthi will be provided with:—

IN SUMMER.

- (1) A Darri.
- (2) White sheets.

IN WINTER.

- (3) Blankets and rugs (Gararu).
- (4) White sheets.

NOTE:—Number of the articles of bedding to be fixed according to necessity.

APPENDIX C.—(Vide Rule-12).

BATHING, &c.

1. Every *Vidyarthi* will bathe daily, morning and evening in summer, and once every morning in winter.

2. *Mundan* (shaving of the head and face) shall be compulsory at the time of Vedarambha Sanskara, and henceforth the *Vidyarthi* shall wear *Sutra* and *Shikha* only.

[63]

SUPPLEMENT II.

SUB-RULES.

Passed by the Antrang Sabha on the 23rd February 1902.

1. The guardain of the boy who wants to be admitted according to Rule IV should present a written application in the following form.

To

THE SECRETARY ARYA PRATINIDHI SABHA, PUNJAB,

TO

THE CHIEF SUPERINTENDENT, GURUKULA.

The following is submitted for consideration—

*Date.....Signature of Applicant.....**

*(Who must be a friend or the legal guardain of the Vidyarthi).

Application for admission into the Gurukula by the
Guardian or other friend of a Vidyarthi.

1. Name of applicant, his full address, religion. If he is not the legal guardian, state the authority for making the application.

2. Applicant's relationship to the Vidyarthi he applies on behalf of, and whether he is the legal guardian of the Vidyarthi.

3. Name and age, on the day of application.

4. Statement as to the health of the Vidyarthi, giving full particulars of any constitutional infirmity from which he may be suffering; and whether there is any hereditary disease, or a disease of infectious or contagious nature, or constitutional infirmity particular to the Vidyarthi's family, (the statement to be supported by the testimony of a friend of the family or by some known Arya Samajist).

5. Statement as to what the Vidyarthi is, if quite illiterate, state the

6. Certificate of the Vidyarthi's bachelorship signed by his guardian and to the fact that he is not betrothed.

Name, age, religion and full particulars as to residence, &c., of the Vidyarthi's father, whether living or dead add of the legal guardian in case he is not the father and whether, the mother is living or dead, in case father is dead, and address, residence, &c., of the mother, if alive.

8. State in full the connection which the father as well as the legal guardian of the Vidyarthi have with the Arya Samaj, in case both or one of them is a member or sabhasad of an Arya Samaj, the name, &c., of the Samaj, should be mentioned; and in case reduction in fee or exemption from it is solicited, recommendation from some Pratishhit Arya gentleman is to be appended.

9. Is the applicant willing to pay the prescribed fee in full.

10. In case he solicits some reduction in the prescribed fee or exemption from it, a full statement of the grounds on which the request is based, is to be given.

11. Statement as to the pecuniary circumstances of the Vidyarthi's legal guardian or other supporter, (this item is to be left out when full prescribed fee is to be paid).

12. Whether the applicant, or the Vidyarthi's legal guardian or other friend, is willing to execute agreements required by the rules.

13. In case it is desired that the Vidyarthi should learn Sanskrit only, state the fact.

I (or we, as the case may be) the undersigned believe that all the statements made in this application are true to the best of my (or our) knowledge.

Date.....Signature of Applicant*.....

*If he is not legal guardian, signature of the legal guardian also if practicable.

2. If the boy, in respect of whose admission the application is made is within eight years of age, the application should be sent direct to the Chief Superintendent who shall have the power of either accepting or rejecting it. Applications for admission of boys over eight years of age should be sent to the Secretary Arya Pratinidhi Sabha at Lahore.

3. Under Rule 5 boys under eight years of age can be admitted free of all fees with the permission of the Chief Superintendent: Provided that the Chief Superintendent shall be required to report all such admissions to the Arya Pratinidhi Sabha, Punjab.

4. The fees of Brahmacharies according to Rule 7 should be realized by the 10th of each month, which sum should reach the Chief Superintendent's Office direct and the management of their realization shall rest with the Chief Superintendent. Every guardian shall have to deposit four months fee in advance for his ward, which will be returned to the Brahmachari on completion of his *Samavartan Sanskar*.

5. The appointment of Vaidya required under Rule 1 shall rest with the Chief Superintendent.*

6. Under Rule 18 if any Brahmachari is under the necessity of going out of the Gurukula under any circumstances, he shall have to take leave of absence from the Chief Superintendent, such leave will not be granted for more than fifteen days on the death or serious illness of the guardian or other relative, but in case of the Brahmachari's personal illness or some other important affair the leave might be extended to six months.

7. The Chief Superintendent shall be answerable for the whole management of the Gurukula. All the workers of the Gurukula shall be considered subordinate to him. In educational matters alone will he give his orders through the Acharya. All other matters connected with management shall be under his control.

8. Until the Antarang Sabha appoints an Acharya, the Chief Superintendent shall act as Acharya too, and shall either himself initiate the Brahmacharies in the Gurumantra or shall allow an Adhyapak of the Gurukula to do so.

9. The appointment and dismissal of all the Teachers and Superintendents shall rest with the Antarang Sabha, but the Chief Superintendent shall have the power of temporarily filling up vacancies in the above mentioned posts.

*NOTE—Vaidya means a qualified medical man who treats according to the Vaidyak, English or Yunani system.

10. The appointments of clerks shall rest with the Chief Superintendent.

11. The dismissal and other punishments of Teachers and Superintendents shall be in the power of the Antarang Sabha. The dismissal and punishment of all other servants shall rest with the Chief Superintendent. But if any Teacher or Superintendent is guilty of gross misconduct, the Chief Superintendent can suspend him with the concurrence of the Acharya.

NOTE.—When both the offices of Chief Superintendent and Acharya are entered in one person, he can exercise the above powers alone.

SCHEME OF STUDIES OF THE SCHOOL DEPARTMENT.

I CLASS.

SUBJECT.	AMOUNT OF INSTRUCTION.	NO. OF PERIODS IN THE WEEK.
1. The Vedangas ...	(a) Ashtadhai Sutras (learning by rote I & II adhyayas ...	9
	(b) (i) 30 words with their declension under seven cases in all the three genders.	7
	(ii) 20 roots of the four classes- त्वादि etc. with their declension under four tenses, लट् etc.	
2. Modern Sanskrit Literature.	Sanskrit Praveshika ...	
3. Arya Bhasha.	1 (a) Hindi Shikshawali I Pt. (b) Hindi Primer I Pt. (c) Hindi Primer II Pt.	7
NOTE—First Book of Arya Bhasha Prose and Poe- try (under preparation).		

I CLASS.—(*continued*).

SUBJECT.	AMOUNT OF INSTRUCTION.	NO. OF PERIODS IN THE WEEK.
	2 (a) Reading & Recitation (b) Pronunciation. (c) Dictation and spelling.	
	3 Caligraphy—Nagri Lipi Pustak 1st Part.	
4. Hand and eye training.	(a) Practical Kindergarten lessons on paper folding, colour filling, clay modelling and paper stitching. (b) Kindergarten Drawing. (c) 25 Object lessons distinguishing form, size, colour, sound, taste and smell of objects.	7
5. Mathematics,	(a) Arithmetic गणितकोमुदी (i) Figures 1st Part. (ii) Simple addition, & simple subtraction. (iii) Exercises on the above. (b) Mental Arithmetic जीह्वाग्रगणित. (i) Multiplication tables up to 20×10	14

[70]

I CLASS.—(Continued.)

SUBJECT.	AMOUNT OF INSTRUCTION.	NO. OF PERIODS IN THE WEEK.
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6. Moral instruction. (a) To commit to memory the Sandhya & Havan Mantras.

(b) Mantras on praise of God from Sanskarvidhi.

(c) Principles of the Arya Samaj.

(d) Brahmacharya niyanas in shlokas.

II CLASS.

1. The Vedangas. (a) Ashtadhyai 7th & 8th adhyayas with revision of 1st & 2nd adhyayas.

(b) (i) Swar & Vinjan Sandhi.

(ii) 34 words with declensions under the 7 cases in all the three genders and numbers.

(c) The general knowledge of cases & the simple meanings of the 7 classes अद etc.

(d) 24 roots (of the 6 classes) with their meanings and their declensions under the four tenses, लृट् etc.

II CLASS—(continued).

SUBJECT.	AMOUNT OF INSTRUCTION.	NO. OF PERIODS IN THE WEEK.
	(e) 28 Indeclinables with their meanings.	
	(f) 17 Prefixes (upsargs).	
	(g) 6 Suffixes (Pratai).	
2. Modern Sanskrit Literature.	1 (a) Sanskrit Dipka (under preparation). (b) Sanskrit manjari (under preparation). 2 Reading, Dictation, Pro- nunciation & the know- ledge of cases.	7
3. Arya Bhasha.	1 Arya Bhasha Pathawali II Part. 2 Reading, Dictation, Pro- nunciation & spelling. 3 Caligraphy.	7
4. Hand and eye training.	(a) Practical Kinder- gârtten. (i) Paper folding, stitch- ing and colour painting with pencil. (ii) Mat making. (iii) Clay modelling.	7

II CLASS—(continued.)

SUBJECT.	AMOUNT OF INSTRUCTION.	NO. OF PERIODS IN THE WEEK.
	(b) Kindergarten drawing figures of st. lines with the pencil.	
	(c) 25 Object-Lessons.	
5. General Know- ledge.	(a) Geography Geography of the imme- diate neighbourhood & tables on geographical terms.	
	(b) History Stories from the Rama- yana & the Mahabharata, calculated to stimulate Dharmic feelings.	4
6. Mathematics.	(a) Arithmetic 1. Simple multiplication. 2. „ division. 3. Compound addition. 4. „ subtraction. Easy practical problems on the above rules.	7
	(b) Mental. 1. M. Tables up to 20×20 2. $\frac{1}{2}$ M. Tables up to 40. 3. „ „ „ 4. „ „ „	

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